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Lutheran Herald

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Where Suzanne's Nickel Went—

Story on Page 178

A Secret of Sharing

It's my birthday!" Suzanne called out as soon as she had one eye open. She had waited so long to be nine years old!

In a few minutes Mother was kissing her nine times and one to grow on, and Daddy did the same. It was fun being the one who had a birthday.

Then there were presents, nicer than she could have imagined—not doll things, but a grown-up single bed from Daddy and Mother, and from her big brother a beautiful little cedar chest he had made at school especially for her.

"Hurry, dear, and eat your breakfast, or you'll be late to Sunday school," Mother said.

"Now I have a grown-up bed to sleep in, do I still have to drink that old milk?" Suzanne pouted. "It's the same thing I have every day, not exciting enough for a birthday."

"Of course, you must drink your milk, and you ought to be thankful you have it. Thousands of children would be thrilled to have a glass of milk every day."

"Oh, Mother, you always say that. I don't know anybody who would like a glass of milk. Everybody thinks milk is stupid. I'll drink it, but I'd like something special on my birthday. How about a nickel for a popsicle?"

Mother smiled. "I guess that isn't too much to ask. But run along to Sunday school. Miss Mary will be disappointed if you're late."

Miss Mary was the main reason why Suzanne loved Sunday school. She made it so interesting.

In her little pocketbook Suzanne carried the nickel for the popsicle. She wanted a cherry-flavored one, and in her imagination she could almost taste it.

Today Miss Mary talked about a faraway place called Hongkong. She had never been there, but she said it was a very great city, on an island by the coast of China. During the last few years, it had become overcrowded by hundreds of thousands of people who had run away from their homes in China because they were afraid of the Communists.

Miss Mary explained that unfortunately they found no new homes awaiting them in Hongkong, or money to build them with, or even land to build them on. They could not get jobs so thousands of people we both homeless and hungry.

"You know, our America has so much food we do need it all," Miss Mary said, "and our government wan to give food to hungry people. They will send it if t churches will help to distribute it. This costs very litt but unless we Christians do our part, the governmen hands are tied. So it's very important that we give t money."

Miss Mary could explain things very clearly. T children could almost see the homeless people who we hungry and the bags of food waiting to be sent.

"There are thousands of children who would like cup of milk," Miss Mary said.

Suzanne sat up with a start. Why, those were t very words Mother had used at breakfast that mornin And Suzanne had not believed her.

She had been thinking only of the people she kne She had completely forgotten the people in other cou tries.

"The milk isn't hard to send," Miss Mary went o "The government makes it into dried milk powd That's what we send. Then the people over there p water with it and make it into milk again. Isn't th easy? And it doesn't cost too much either.

"The trouble is that we Americans forget there a hungry people, and we don't even send money we cou easily spare."

Suzanne was ashamed. She had never sent any.

"It costs so little that each of you can help," M Mary was saying. "Our representative at Hongko distributes milk powder at ninety different places, m of them new schools started for refugee children. B he can do it only when we give enough powder make one hundred cups of milk. That gives a child cup of milk every day for more than three month

Five cents! One hundred cups of milk! For a lit Chinese girl who was hungry!

Suzanne opened her pocketbook as fast as she cou and took out her nickel. Some of the other childr had nickels too, and they gave them quickly to M Mary.

"And we must remember to do this often," Miss Ma

Lutheran Herald • **O. G. MALMIN, Editor** • **WILLIAM H. GENTZ, Associate Edito**
CARMEN MITCHELL, Managing Editor • **MELVA ROREM, Assistant Edito**

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A Story for the Family

by

Alice Margaret Huggins

d, "not just once. Chinese children get hungry again, t as you do."

Suzanne felt good. How much better it was to send lk to a hungry child than to eat a popsicle just because was her birthday.

Suzanne doesn't know what happened to her nickel, t I do, and I'll tell you the secret.

here Suzanne's Nickel Went

An had been in Hongkong many weeks, and in that time she had never eaten enough to feel full. ery day she went with her mother and little sisters to : Welfare Center where they received a little rice and ı. Every day they wandered about begging and look- ; in the garbage for more food.

This morning, when Su An woke and pushed off the nny sack that kept her warm she remembered, "It's birthday! I'm nine years old today!"

She did not expect to celebrate. It would be like any ıer day.

But a miracle happened!

At the Welfare Center the lady in charge said, "Aren't ı one of the children who applied for the refugee ıool?"

"All three of my little girls applied many weeks ago," An's mother answered.

"Well, we have one place. I guess this big girl can ve it. How old are you?"

"Nine years old today," Su An answered proudly.

The lady smiled. "This is a nice way to celebrate. ou'll get one meal every day at the school. That will ıke it a little easier for all of you." Then she looked a card in her hand. "Oh, yes! Someone has given the ɔney for you to have a cup of milk every day for e hundred days. The milk will make you feel like ıying again. I'm very happy for you."

So Su An had a wonderful birthday, too.

If Suzanne knew our secret, I think she would give s more nickels. I hope Miss Mary will remind her, d that she will give as often as possible.

Since you know the secret, how about you? Won't u help as many children as you can to have milk ery day?

---

ss Huggins was one of the last Congregational missionaries to ve China in 1952. Drawing on her 35 years' experience there, has written "Fragrant Jade," "The Red Chair Waits" and "The y of the False Dragon."

I Want to Remember

Mrs. Casper A. Brenden

A lone fly, fugitive of summer, wandered with aimless bravado across the clear pane of window wall. He seemed to know that I couldn't go after him with my usual celerity. The November sun of the late afternoon slanted its rays from a southerly angle and found a golden reflection in a vase of yellow mums. Outside, the naked branches made intricate patterns of black lace against the silvery blue of an eastern sky. The bronze of willow branches caught the last gleam of the swiftly setting sun. Soon the room was darkened and I sat alone. Home—after a pain ridden journey.

Slowly I turned on the lights and looked at the empty white page before me. Smooth, white, and unsullied as the fresh white counterpane of a vacant hospital bed. Today as I lay on my sofa, gazing through the window, it was easy to forget the ordeal of past days and to relax in the security of familiar surroundings. However, I do not want to forget about my experience. Neither do I wish to become a tiresome chatterer about "my operation." I want to remember enough so I shall never forget to be comforting and sympathetic when others have troubles. I want to remember enough to always appreciate the beneficent blessing of a hospital. I wa to remember the skill of modern medicine and t burden of responsibility that is borne by a good doct I want to remember every day the outpouring wea of love from family and friends—this we take granted too often. I want to remember the concern a prayers that followed me as I climbed the long flig of stairs leading to the entrance of Kennedy Deacon Hospital. I want to remember the presence of God He climbed the steps with me.

In the remembrance of these things I cannot for the pain. For every bit of mine made me more rec tive to the suffering of others. The little children, af their tonsillectomies, hoarsely croaking "Mommie." T old man with the fractured hip. Tirelessly he manip lated his wheel chair back and forth through the co dor; his mind was far away asking where the "bo were and "Did Pete water the hoss?" Sometimes t old man got lost and steered into the wrong room. O bewildered, gentle, and also tortured by an irritati eczema. There was a younger man strapped upright a stretcher and screaming from the pain of a perforat ulcer. Every incident, every sound taught a particu lesson. Some of it was review long overdue. It was li going to school again.

Now I Lay Me . . .

I could never have made my own little trip into t shadowy valley alone. This was premeditated, plann and prayed for. I was to have what the doctors c elective surgery.

One picture hung on the bare wall of my hospi room. The one where Jesus says: "Behold, I stand at t door, and knock: if any man hear my voice and op the door, I will come in to him, and will sup with hi and he with me." This sustained me after goodnig had been said. I raised the window for a last look a particular car, directional lights blinking as it turn the corner toward downtown. The bed seemed so ha the pillow harder. Finally I decided to write to daughter away at school. Then I said my prayers. . Whatever happens, I am not afraid to die, for you, G are holding my hand. Somehow lighten the burden concern that hangs over my dear ones. Give them t confidence that You have given me for Jesus' Sake.

After the Lord's Prayer just one other came unbidd to my lips. Not the version of today but the one of childhood. "Now I lay me down to sleep, I pray t Lord my soul to keep. If I should die before I wa I pray the Lord my soul to take."

It was a breakfast-less and thirsty morning as far I was concerned. There wasn't much time to dw upon the thought of the nuisance of an empty stoma except (vanity of vanities) that it was certainly stylish flat!

The last recollection of the surgery was the glaring iiteness, the almost exaggerated casualness of the rses and my own feeling of waiting. The room was longer white; everything was a lovely electric blue. great humming enveloped me and I just had time to nk: Here it is. Here am I subject to the skill of man hands and held up by the everlasting hands of nerciful and mighty God.

Something was wrong. My teeth knocked together. y body was red hot with pain. Far away I heard, Where are you?"

My teeth got in the way again. Finally I ground the rds out. Kennedy Deaconess Hospital. The "K" ind was the worst, all tangled up. I lay on a bed red hot coals. I had a chunk of ice under my ribs. meone chanted, "Take deep breaths, take deep aths." I gasped. The fire and ice joined forces. I grit teeth and thought of Great Grandma Peterson who re ten children without benefit of a doctor and later in was bedridden with agonizing paralysis. She didn't mplain so I guess I can stand this.

Hours, minutes, seconds. I am not sure. Time is unportant or all important depending upon the cirmstances. Time to me then was a succession of many ings. Wretchedness of nausea, immobile limbs that sisted on "going to sleep," a sequence of needles jabng in unremitting attack, the fascinating drop by drop a transfusion that seemed endless. Another needle d there was respite from the fire and ice. Always like beat of a metronome: Take deep breaths, take deep aths. Dimly I marshalled my conscious thought; d remembered a line of a morning collect, "and ant that this day we fall into no sin, neither run into y kind of danger . . . but that all our doings, being verned by Thy governance. . . ."

Is Another World

went to sleep but not for long. A busy nurse was en busier making me comfortable. How she scrubbed y teeth and rinsed my mouth. She knew just the right ings to do. When she was through I felt like a small ild after the long ago Saturday night bath rituals in ont of the kitchen stove.

Sleep was not of the usual kind or duration, and I oke suddenly. Everything hurt. I felt like I was being t, stabbed, choked, and squeezed. Nothing was right. he slightest movement in the room made me violently . Everything bothered me. Finally the threshold of in receded and I was a bit more normal. The devilish sions and nightmares caused by the sedatives had ightened me into saying No more! The memory of rid murals covering the walls, demons dancing on the d was nothing to the dream of my own house looking orse than a pig sty. There was wild laughter and some ne calling me. This must be the invisible hair line between sanity and insanity. I was awakened by the sound of my own protesting cry.

The next night was merely complicated by my discomfort. An aggravation more than anything else. The pain was dull but how I ached. Nerve and muscle were taut with the fatigue of tensions. Disgusted I thought: The pain was much worse and I stood that. Surely this phase of irritation can be borne. This attitude and an occasional aspirin worked wonders.

Third post operative day. It was early Sunday afternoon and my wooden body was coming to life. Two snail-paced journeys around a 10x12 room had proved it. Now I was resting. Suddenly I seemed lifted right out of my surroundings. All because of a burst of song from the corridor. There were voices and a portable organ bringing:

> "Take the name of Jesus with you
> Child of sorrow and of woe
> He will guide and comfort give you
> Take Him now where'er you go."

Then they sang "I Need Thee Every Hour."

This body might be rigid and stiff; soon it would be supple and well again. The deep breaths paid off and I sang—just above a whisper—right along with them. It really didn't matter that my voice was puny and weak.

My family had lost their manner of anxious uneasiness. Now they tried to make me laugh. It hurt too much so I made them laugh instead. A good friend, Clara Omlie, hadn't called yet. Clara can either be dead serious or vivaciously gay. When she did come, the latter characteristic almost proved to be my "unstitching." I begged for mercy. The sun seemed to leave the room when she left. How thankful I am for a multitude of friends and my precious family.

As Dr. Willard Hage wrote in "The Priceless Quality" (Lutheran Herald, October 23, 1956), "In a hospital the primary qualities of life are starkly revealed, and the window-dressings of life fade into insignificance." All the tangibles we cherish become meaningless in a hospital. It is another world dedicated to the essentials of life. Triviality and ostentation are nothing. The formula boils down to the reality of breathing or not breathing. Life or death.

Why did I write this? Just to talk about my operation? Not necessarily, and yet I can understand why people must talk about them. Hospital experience can bring us very close to the essential qualities of our lives. One may stride over the highland of health, or one may wander through the lowland of illness, but fear of the imminent dissolves when God goes along. I am sure of this because He goes with me.

57 Lutheran Churches in 29 Nations . . .

The Third Assembly of the Lutheran World Federation

August 15-25, 1957

Requests for Visiting Preachers

Guest preachers will be occupying many pulpits within a 100-mile radius of the Twin Cites on the two Sundays during the Assembly, August 18 and 25. Travel of speakers during the Assembly must be restricted to this area in order that they may participate in the entire Assembly program.

Requests for preachers should be sent to the Rev. William Siegel, Committee on Assignment of Preachers, 697 13th Avenue N. E., Minneapolis.

If your congregation wishes to invite a guest from abroad to speak to your people after August 25, we suggest you write soon to the Division of LWF Affairs, National Lutheran Council, 50 Madison Avenue, New York 10, N. Y. That office will assign speakers and make the necessary arrangements.

What's . . .

. . . a Delegate?

An official representative of a member church of the LWF appointed by his particular church. At the Assembly he will have the privilege of voice in the discussions and of vote on issues.

. . . an Official Visitor?

An official representative either of a member church or of non-member churches or ecumenical Christian groups. He will have the privilege of voice in the discussion groups by special permission of the group leader only, but will not be allowed to vote.

. . . a Visitor?

Any other person attending the sessions and public events of the Assembly. He will not have the privileges of voice or vote, just of looking, enjoying, being inspired, and having his imagination and enthusiasm kindled.

Youth Are Invited to Sing . . .

The All-Lutheran Youth Choir of 5,000 voices w sing five anthems at the L.W.F. Youth Rally in Minn apolis, August 24, 1957. Inasmuch as these are gre Lenten and Easter anthems, local choirs are urged use these numbers for Lent and Easter this year so th the singers will become well acquainted with ther Here are the anthems:

Lamb of God, Lutheran Choral, arr. Christians Augsburg 133

God's Son Has Made Me Free, Grieg-Overby Aug burg 1004

Crown Him With Many Crowns. Elvey. From t Hymnbooks. Available in sheet form from Augsbu Publishing House

Jesus, in Thy Dying Woes. Swedish tune, arr. Satere Augsburg 1172

The Hallelujah Chorus (Messiah), Handel. Any a thentic edition

District and regional rehearsals will be held in t late spring and during the summer.

Study Document Issued

The study document on the theme of the Third A sembly—"Christ Frees and Unites"—is now being se out to the federation's 57 member Churches. All ma addresses and the discussion groups at the Assemb will be based on this theme and its five sub-topi as outlined in the 35-page document. Copies of t document have been sent out to all ELC pastors.

Nearly 35,000 English, Swedish, and German copi have been printed and are being presented to t Churches in the hope that the delegates and offici visitors will come well prepared to discuss the iten included in it. The Churches are also urged to stud the document in order that their representatives at t Assembly can clearly state their Church's position.

ople Are Asking About Housing . . .

ne of the biggest questions people have about the embly concerns housing. Here's the answer:

Housing for delegates and official visitors is guaeed and reserved by the Assembly office.

Visitors to the Assembly are asked to make inidual arrangements for housing. If all private efforts reserve housing fail, visitors should write:

Mr. Millard Evensen
Visitors Housing Chairman
LWF Assembly Office
701 Second Avenue South
Minneapolis 2, Minnesota

he committee will attempt to provide accommodans in private homes and dormitories. Persons requesthousing should state the approximate ages, sex, and mber of persons in the party, together with the ct dates for which housing is desired.

The following hotels and motels are listed by the nneapolis Chamber of Commerce:

HOTELS

hony
Hennepin Ave.

nfield
Marquette Ave.

houn Beach
0 W. Lake St.

ntinental
South 12th St.

mpshire Arms
-4th Ave. S.

rmon
South 10th St.

stings
N. 12th St.

rk Twain
0-2nd Ave. S.

ryland
6 LaSalle Ave.

nnesotan
5 Washington Ave. S.

Nicollet
Nicollet and Wash. Aves.

Oak Grove
230 Oak Grove Ave.

Park Plaza
1700 Hennepin Ave.

Parkway
1501 LaSalle Ave.

Radisson
45 South 7th St.

Roosevelt
1222 LaSalle Ave.

Tallmadge
1217 Marquette Ave

Vendome
17 South 4th St.

Wisconsin
1700 Portland Ave.

The following hotels have reserved large sections of oms for delegates and official visitors; therefore, they nnot accommodate a large number of visitors.

Andrews
4th and Hennepin

Curtis
10th St. and 4th Ave. S.

Dyckman
27 S. 6th St.

Francis Drake
10th St. and 5th Ave. S.

Leamington
10th St. and 3rd Ave. S.

Normandy
405 S. 8th St.

Sheridan
1112 Marquette Ave.

MOTELS

Aqua City
5739 Lyndale Ave S.

Boulevard
5637 Lyndale Ave. S.

Biltmore Motor Hotel
No. 169 and 212 at 52nd

Camden
4651 Lyndale Ave. N.

Cloverleaf
7700 Fremont Ave. S.

Cross Keys
5812 Lyndale Ave. S.

Hi-Lo Park
938 37th Ave. N. E.

Holiday Motor Hotel
812 N. Lilac Drive

Lakeland Motor Hotel
4025 Highway 7

Lyndale Lodge
7812 Lyndale Ave. S.

Northgate
2526 Highway 8

Parkway Motor Court
4757 Hiawatha Ave.

Red Top Motor Court
7421 Lyndale Ave S.

Parkway
7200 Lakeland Ave.

Sunset
5621 W. 78th St.

Twin City
4611 N. Highway 8
P. O. Box 1015

St. Paul hotels and motels are listed below.

HOTELS

Angus
185 North Western Ave.

Capri
9 West 7th St.

Claude
455 St. Peter St.

Frederic
45 East 5th St.

Lowry
339 Wabasha St.

Ryan
402 Robert St.

Saint Paul
363 St. Peter St.

MOTELS

Edgewater
Rts. 61 and 100

Gopher State
2505 Hudson Road
(Rt. 12 E. of St. Paul)

Lakes and Pines
1801 Hudson Road

Michael's
Route 12

Northernaire
2441 U.S. Highway No. 61

Paul Bunyan
2965 N. Snelling Ave.

Sky Blue Waters
1716 Hudson Road

HRISTUS BEFREIT UND EINT • CHRIST FREES AND UNITES • KRISTUS FRIGÖR OCH FÖRENAR

Rolf E. Aase

MY RELIGION is the Sermon on the Mount!" He said it almost as though he were throwing down a challenge to a duel, and somewhat with the air of an American tourist telling the Indian native proudly displaying his home that he has TV and a two car garage at home.

"Oh?" I said, trying to follow the advice I'd learned in counselling class. It was my first attempt to invite Mr. Johnson to church.

"I don't see why you preachers are always trying to get people to join your particular little church or accept your always correct side of a hairsplitting religious argument." By this time I was beginning to be sorry I had left the study that afternoon.

He went on without a pause, getting his arms into the act now. "If everyone would just live by the Golden Rule and the Sermon on the Mount . . ."

"We wouldn't need any church," I finished for him.

"You're . . . right!" he concluded with an exclamation point. "That's what I believe and that's what I live by. So don't look for me in your church."

Obviously I wouldn't make the situation any worse no matter how many feet I put in my mouth, nor could I feel much worse about it. So I decided I might as well stick it out a while longer.

"Well, actually, Mr. Johnson, our church doesn't require anything as difficult or complicated as what you've outlined," I began.

"What's so difficult about that?" he demanded.

"Well, have you ever read the Sermon on the Mount?" I asked.

"Huh?"

"You know, the three chapters in Matthew where Christ's Sermon on the Mount is recorded. Have you read it?"

"Well, I haven't exactly read it through," he admitted.

"I'd like to point out a couple of the things it involves," I said as I took out a pocket testament. "Jesus refers to a couple of the commandments and makes some suggestions as to the right way to live. It gives us quite a bit to work on."

He didn't have any reply at the moment and looked somewhat apprehensively at my testament as I found the chapter.

"Here for example in chapter five, Jesus says that everyone who is angry with his brother —presumably even if he is a member of a hairsplitting church—is liable to judgment. Or farther down—perhaps what you said awhile ago wasn't strictly an oath, but I suspect Jesus had cuss words in mind as well when He said, 'Let what you say be simply yes or no; anything more than this comes from evil.' "

"Is that in there?" he said, looking over my shoulder.

"It gets stiffer as it goes along. Here's about a fellow who does you dirt. Jesus says, 'Do not resist one who is evil . . . turn the other cheek.' And if somebody sues you to take the shirt off your back, Jesus says give him your coat too.

"And I'll really have to admire you, Mr. Johnson, if you keep this paragraph where Jesus says, 'Love your enemies and pray for those who persecute you.' Then look how the chapter concludes. I'll let you read it."

He read where I was pointing, "You, therefore, must be perfect as your heavenly Father is perfect."

I closed the book. "Now do you see why I say we don't require this much? If you are doing everything that is commanded in the Sermon on the Mount, all I can say is more power to you. But if you ever feel that you aren't quite meeting all these standards, why then I think our church will be able to be of some help. After all, we're just a bunch of people who have discovered that we need a great deal of help—sinners is the term often used. We come to Christ Himself to receive the help we need."

I rose to leave. "Well, goodby, Mr. Johnson. I hope we'll meet again."

"Yeah. Maybe I'll come around sometime," was his reply.

EDITORIALS

right With Faith, Hope, Love

is difficult, from the perspective of forty years, to preciate fully the deep emotions which filled the rts of those who gathered in the St. Paul Auditorium forenoon of June 9, 1917, for the constituting con- tion of what is today The Evangelical Lutheran urch. To understand our Church of today, one must mpt to put oneself in the place of those people.

What a scene it was! At the far end of the block- g building on large bleachers sat a chorus of nearly 00 voices. Below them and to the right was the her College Concert Band. In the balconies around e sides were men and women from every corner the United States and Canada, members of three urches which, in the space of the next hour, were to se to exist: Hauge's Synod, the Norwegian Synod, l the United Norwegian Lutheran Church. In the ly of the auditorium were seats reserved for the 2,382 tors, lay delegates, and advisory members of the stituting convention.

t a few minutes after 9:30, the double doors at the r end of the auditorium opened. The band struck the majestic measures of the "Knights' March" from *sifal.* (The writer of these lines records with pride t he was in the band, booming away on the tympani h more enthusiasm than skill.) Down the four aisles, abreast, came the members of the convention, men just the day before had completed their work as mbers of the final conventions of their respective urches. Now they were to be members of the first vention of a Church-about-to-be-born.

Of course the session began with the singing of a nn. Of course the hymn was the ancient *Te Deum* he Church. It was sung in Norwegian, for that was the common language of the Church: "O store Gud, over dig":

Thee, God, we praise, Thy name we bless,
Thee Lord of all we do confess;
The whole creation worships Thee,
The Father of eternity.

us came to triumphant culmination something which been in the hopes and prayers of the three Churches years. It marked the end of strife which had torn nder families, divided congregations, split communi- . Behind lay a decade of earnest conversation and prayerful negotiation. Today the prayers of literally hundreds of thousands were being answered. Now a Church bright with faith, hope, and love was being born.

Bright with faith, hope, and love—yes that is the only way we can describe it. The writer has been a member of that Church during all its forty years. He has been its servant for thirty-three of these years: as teacher at two of its schools, as pastor of three of its parishes, as editor of one of its official papers. He has watched it and loved it and prayed for it all those years. He has sorrowed over its failings and failures, rejoiced over its successes and victories. He has seen it go through two world wars, a depression which shook it to its foundations, two post-war periods of prosperity. But, above all, he has witnessed its unfolding life— a growing Church, an advancing Church, and, always, a forward-looking Church. And often—not least these last years of our present union negotiations—he has turned back in memory over the years and seen again the birth of that Church, so bright with faith, hope, and love.

We must try to understand our Church. The trouble with loving something is that love can blind and render the one who loves more subjective than objective. Then one's usefulness is impaired, for brightness has a way of becoming dimmed. Faith can be defeated; hope can be dashed; and love can become undiscerning. If The Evangelical Lutheran Church is to enter a union just a few years hence and make its greatest contribution to a new and greater Church, we must evaluate our own Church, understand both its strengths and its weaknesses.

On June 9, 1917, the future of the new-born Church was shrouded in uncertainty. God does not lift the curtain which conceals what shall be; thank Him for that mercy. And it was not a day to look ahead. It was a day of rejoicing rather than planning; of feeling rather than anticipating. The years ahead would bring both good and bad. But this day it was enough to thank God for what He had brought into being. And He who had begun this good work would carry it forward according to His will. So the day was bright with promise, bright with faith, hope and love.

e first in a series on The Church We Love

About the Joint Union Committee

It is an unwonted (and certainly unwanted) experience for the editor to comment on a meeting of the Joint Union Committee which he has not attended. He hopes that it will be the last time it becomes necessary to be absent from the meetings of this all-important group. His "sources" for what follows are interviews with five people who were there: three representatives of The Evangelical Lutheran Church, who have been most generous in giving of their time to give comprehensive reports; and two committee members representing the American Lutheran Church, in lengthy telephone conversations.

What transpired in Columbus, Ohio, when the Committee met there Jan. 24-25, shall not concern us here. Associate Editor Gentz gave a good summary of that in last week's issue. What concerns us is to comment on what very evidently lay behind the accomplishments of the two days.

The first fact to be noted is that, as never before, the Joint Union Committee is working together as a unit. In other words, what we have been hoping for, what we have seen developing gradually and irresistibly, especially since the church conventions of 1954, has reached a new high point. One of our informants put it this way, "We are already one Church." Technically, that is not true, and he did not mean it quite the way it sounded. He told of the fellowship among individuals between sessions, of visits to the homes of various ALC members, of the good conversation at meals and over the coffee cups. That may seem relatively unimportant, but it isn't. Let it not be forgotten that, just a few years ago, the men making up the Committee were total strangers to one another. Working under mandates from the several Churches, the various delegations were zealous for their own. With differing backgrounds and, in some instances, opposite views on matters of polity and organization, it was inevitable that there should be a time of getting to know and understand one another. That was a time which was not altogether free of tensions.

As time has passed, all that has disappeared. These are men who know, love, and understand one another. Further, backing them is the firmly expressed will of the Churches they represent that this union shall take place. The mandate to each group now is substantially, "Finish the job, and do it as quickly as you can." The result is that the Joint Union Committee is today a smoothly functioning body, consecrated to the task of completing the preparations for union.

We hope that something similar will begin taking place throughout the churches. Pastors and people ali must come to know one another, understand one a other, love one another. Before this biennium has go much farther, we hope that plans may be suggested meetings aimed at just that. As people of the vario churches get to know one another, they will experien exactly what the Joint Union Committee is experie ing: they will feel united before the union.

Our next comment is to express happy amazement what the Joint Union Committee was able to accompl at its latest meeting. At the first meeting of the bi nium (we missed that one too) an elaborate syst of sub-committees was set up. As we studied the Minu of that meeting, we concluded that the Joint Uni Committee as such could not hope to accomplish mu until its projected May and July meetings. How wro we were! The report in last week's paper reveals th a number of the most difficult problems have alrea been solved, as far as the Joint Union Committee concerned.

This, by the way, does not mean that the work being done too rapidly to be effective. Everything being done carefully and deliberately. A great deal mains to be done. We take it for granted that at cert points there is going to be rather definite difference opinion. Yet we are sure that nothing is going to found impossible of solution.

A sidelight on the Columbus meeting which b amuses and impresses us may also be mentioned. really belongs with our first comment and has to do a with our second. It is this: We have been told that small matter which came up had to do with the meth of deciding issues regarding possible revisions of C stitution and Bylaws. The Convention Resolutions 1956 stipulate that a three-fourths majority vote the Committee is required before a recommended vision to an Article of Union can be sent on to conventions. For recommending a revision of the C stitution or the Bylaws, no such stipulation is made. the question was raised: Shall it require a sim majority vote of the Committee, or two-thirds, or th fourths? Promptly, someone said that the commit wouldn't pass anything on to the conventions, unless proposal represented the consensus of the commit Therefore, it would be futile to argue simple major two-thirds, or three-fourths! Actually, we are rat sure that *anything* that comes to the next conventi will represent practically the unanimous feeling of Joint Union Committee.

What About Our Downtown Churches?

Philip S. Dybvig

me years ago a group of rural pastors in the South kota District became so enthusiastic about the probns and possibilities of the rural church that they med a district Rural Church Committee. Thereupon e Board of Home Missions appointed a Rural Church fe Committee which has continued to give leadership d direction to the work of promoting interest in the ral church. In fact, this committee has changed the nking of many pastors and congregations and helped ve status to the pastors of rural churches.

A little more than a year ago, a group of inner-city stors in Chicago got together and decided it was high ne that we awaken to the importance of the inner-city urch. Thereupon the Board of Home Missions apinted a permanent committee of seven members in the pe that interest will be taken in the problems and portunities of the church that finds itself in a section the city from which the older residents are moving d into which people of other races and backgrounds e coming.

This committee has had several meetings and has ready interviewed a number of pastors serving innerty churches. They are planning two meetings a year, ae of which will be a field trip to some city that needs attention. For 1957, the field trip is planned for New York City, where we have a number of churches that can profitably be studied by the Committee.

Plans are to prepare pamphlets and articles for our church papers, to arrange for lectures at the seminary, and possibly also to conduct institutes for pastors in the inner-city church.

The committee hopes to develop a new interest in the problems and possibilities of the inner-city church, just as has been done for the rural church. They also hope to gather information that will be helpful to congregations in adjusting their programs to meet the needs of changing communities.

The members of this urban church life committee are elected by the Board of Home Missions for three-year terms. At present, the Committee is made up of the following: Rev. A. Reuben Gornitzka, Minneapolis, Chairman; Rev. Vernon Faillettaz, Chicago, Secretary; Rev. A. M. Knudsen, Chicago; Rev. Truman Mohn, Chicago; Rev. Joel Dobbe, Milwaukee; Rev. Arnold G. Nelson, New York; and Rev. Myrus Knutson, Los Angeles. Rev. Herbert A. Hanson is acting as an advisory member.

Why Not Light a Candle?

Harold B. Kildahl

SEXAGESIMA SUNDAY
February 24, 1957
Text: John 12:35-43

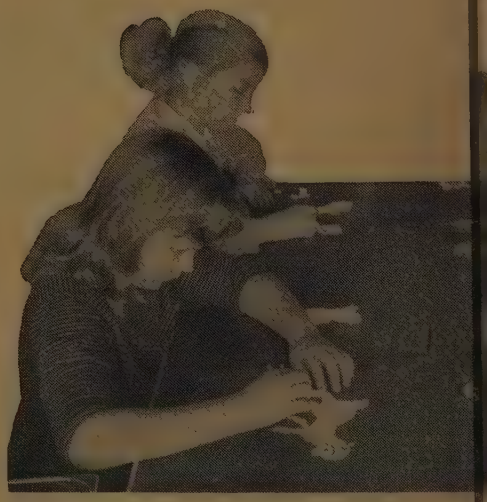
's a bit unbelievable, of course, but it is still true that here are people who live in counties of the United tates where there is no running water. It's stupid, f course, but there are still a lot of folks who can't ead. It's strange that in a land that prides itself on s "Christian foundation" and its abiding Christian rinciples that the light of Christ's Word and the light f His hopes and the light of His love have still to get nto the darkened unseeing hearts of men. But it's true.

Now it is certainly true that we have the responsiility of walking in the "light." But what does that nean? This, surely, that we who know the truth should ass it on. This, surely, that we who know the hopes f heaven should share them. This, surely, that we who know the love of God in Christ Jesus should roaden that love to include our fellowmen. And somehow I have an idea that decent housing, fit schools, good roads, light and heat and food and clothing come nder the category of love. I just don't think it's enough or us to pray for our brethren if we don't become active in their interests and try to love them a bit more.

We live in splendor—no doubt of that; and though there are housewives who stand bewildered in the presence of all the mechanical aids to housework that they have, and though there are men who have greater leisure than ever before, still it follows that it's a difficult matter to muster up much concern for the brethren. The dollar is still a pretty important part of living, and we had better hang on to it.

Why? "Well, we have to keep up with the neighbors. We can hardly afford to use last year's television. A new one is in order." "We can hardly drive that 1955 car—why just across the street there's a fellow who doesn't make any more than I do who just got a new car." So it goes—and the praise of men, the esteem of men, the applause of men becomes pretty important. And all the while there are still people living in "six rooms and a path," who carry water over the hill, who can't read, who don't know anything about love or truth or forgiveness or life. Does the light show us them and lead us to them? Or is the light something that we have and are proud of having—something that never gets beyond casting a shadow of ourselves? Why not "light a candle"?

Faith and Fu



"Why doesn't the Church do something for these kids?"

That's the challenge that is hurled repeatedly from the courts, the press, and from citizen's committees asking for a more imaginative, dynamic, and inviting program for the youth of today.

And that's the challenge that Westwood Lutheran Church of St. Louis Park, Minn., has accepted in a creative and dynamic way.

In addition to its unusual all day Saturday Choir School enrolling some 200 children, its vigorous athletic program sponsoring twelve basketball and softball teams, its boy and girl scout program, its weekly *Youth Education Night* combining classes, Hi League, choirs and recreation for some 200 teen agers, or its regular Saturday night "Teen Canteen," this Minneapolis suburban church has included an after school program for elementary age children.

The program is known as "Faith and Fun Time." Four days a week children from grades one through six use the church's facilities of gymnasium, youth lounge, and arts and crafts room. Activities are under the leadership of Mr. Dale Johnson, former All-State football and basketball star at Concordia College, Moorhead, Minnesota. After three years of coaching, Mr. Johnson joined the staff of Westwood as its full time lay minister of youth and recreation.

Several mothers of the community assist during the arts and crafts periods of the Faith and Fun Time. Children also have access to game tables, ping pon shuffle board, basketball, and volleyball. A nomin weekly charge is made to cover costs of materials us As each new child enrolls he is given a colorful We wood Faith and Fun button. As might be expected, t children wear these with a great deal of pride.

As the name "Faith and Fun" implies, the da periods from 3:30 to 5:00 P.M. also include a varie of devotional emphases. These may take the patter for example, of children seated in an informal cir on the gym floor before going home. They will th be led in Bible stories, character lessons, prayer time popular hymn sings.

Participation in "Faith and Fun Time" is not limit to children whose families belong to the church. Qu the opposite. In keeping with the policy of the churc sponsored community youth center, children of all rac and creeds are invited and do come.

There are however, two simple policies. Children mu demonstrate enrollment and regular attendance in som church or Sunday school of their families' choice, an must agree to participate in the "faith" part of th program as well as the "fun." Devotionals consequentl are designed on a non-sectarian basis.

"Faith and Fun Time" is also adapted to school va cation periods, during which Junior and Senior Hig students are also included. During Holy Week, fo

ample, the daily schedule might look something like is:

9—10:30 A.M.—Grades 1-3
10:30—12:00 A.M.—Grades 4-6
1:00— 2:30 P.M.—Grades 7-9
2:30— 4:00 P.M.—Grades 10-12

The devotional during Holy Week is a formal 15 inute worship service for each grade section as they rive. These devotionals are held in the prayer chapel. During the summer months "Faith and Fun" includes ch added features as directed outdoor play, day camp- g, or a trip to the beach for a swim.

Such a program represents a sizable investment in me, money, facilities, and staff. Nevertheless, West- ood's youth leaders believe that variations could be rried out by any church determined to do so.

me

Norman L. Nielsen
Photographs by Earl Seubert

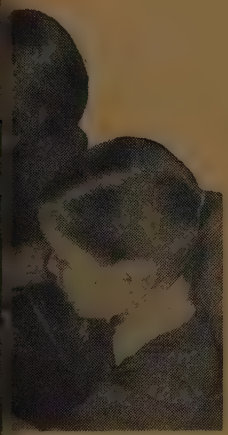
But does it pay? As always when seeking to guide the lives of impressionable youth, only time can give the ultimate answer. But ask anyone associated with the program at Westwood and they will give an unequivocal "Yes, it does pay."

Moreover, both Jewish and Roman Catholic friends of the church have been heard to remark: "This is the best thing that has happened to this community."

Boys and girls, some from homes of working mothers, with no other place to spend their leisure time, spend it at the church. Even two- and three-year-olds through the midweek preschool playtime sponsored by the church are unconsciously conditioned in the thought pattern that "church" is a wonderful, happy place to be.

Youthful lives are catching the conviction that religion is not some untouchable trophy piece stuffed into a dark corner of our lives to be touched up a bit and admired one hour a week on Sundays, but the source of all blessing and intended to redeem all of life's needs, relationships, and ambitions.

Thus the objective of Westwood's youth center program is unfolding: "To Train for Christian Living."



Religion is not a trophy to be polished up once a week, but the source of all blessing intended to redeem all of life

BOOKS in review

"Every" Day Christians

THE PARISH COMES ALIVE Ernest Southcott. Morehouse-Gorham Co., $2.75, 143 pp.

This is a book for the pastor. But if he has not learned the lesson of Gideon or the warning against ecclesiastical arithmetic in II Samuel 24:10, he will not like this book!

This volume, written by the vicar of a most unusual city parish in England, was selected by the Episcopal Bishop of New York as "the" book for his clergymen to read in 1957. Obviously, a book written from this point of view is no blueprint for easy copying by Lutheran pastors, but I defy any pastor in our church to read it carefully and not find himself challenged in every chapter to a new understanding of his parish.

Canon Southcott believes that the parish is centered in the Sacraments, the congregational meeting, and "the church in the house" in every home in the parish. He has a dynamic concept of the Church as the "fellowship" of believers, which fairly bursts with power as he and his parishioners apply it in Bible study, cottage meetings, training sessions for lay leaders, administration of the Sacraments, pastoral counselling, or any other of the many areas of work of the church treated in this book.

Special note to district presidents: There's an idea on pages 85-86 which may not be very workable in your busy schedules, but seems to me to be fraught with great possibilities. W. H. G.

Patterns for Prayer

THE PASTOR AT PRAYER A. R. Kretzmann. Augsburg Publishing House, $1.50, 64 pages.

An elderly and experienced pastor speaking to Seminary students a few years ago made the thought provoking statement: "Like a physician who neglects his own health in his service to others, it is possible for a pastor to neglect his greatest source of power—his personal prayer life." "The Pastor at Prayer" by A. R. Kretzmann aids the pastor in utilizing his greatest source of power.

Neatly and artistically condensed into a pocket-sized book, it makes conveniently available to its user well chosen selections from Scripture under such headings as Blessings, Preparation, and Promise. It contains silent prayers which may be used at the altar, before the Gospel, in the pulpit, at the close of the sermon, and in the sacristy. There are prayers appropriate for occasions such as: When Two or More Are at Preparations Together; In Preparation for the Celebration of Holy Communion; At the Pastor's Self-Communion; Before a Baptism; Before Confirmation; Before a Marriage; Before and After Calling on the Sick; For a Dying Person; and Before a Burial.

The author aims to provide an aid for every pastor that he might turn his thoughts from the winds, waves, and storms of life which so easily beset him, to the eternal throne of grace, his greatest source of power.

MANFORD KNUDSVIG
Minneapolis, Minn.

Juvenile Refugee

LEVKO Anne MacMillan. Longmans Green and Co., $2.75, 159 pages.

This fascinating novel for intermediates concerns a young Ukrainian lad who flees his home country and comes as a new Canadian to his uncle in the Yorkton, Saskatchewan, area. The problems of adjusting to a new land after the terrors and fears of his home land are indeed intriguing. But love, understanding, and companionship break down the barriers. Levko finally trusts his relatives and becomes "freed" when a letter tells him his parents are still alive and waiting to join him.

Anne Morton MacMillan, a former school teacher and author of text books, knows children's needs in reading material, and in this case the Regina author has contributed a worthwhile novel. This reviewer's ten-year-old daughter read it with great relish.

O. K. STORAASLI
Saskatoon, Sask.

Modern-day Book of Acts

THE CHURCH UNDER THE CROSS J. B. Phillips. *The MacMillan Company,* $2.50, 111 pages.

When people think of J. B. Phillips, they think of New Testament translations, of which he has made many and probably the best in modern English. One is a bit surprised to find that he has authored a book on Foreign Missions. Yet it is quite logical. Dr. Phillips' latest translation is of the *Acts,* which appeared in 1955 with the title, *The Young Church in Action.*

In *The Church Under the Cross,* Dr. Phillips finds an approximation of the early Church. He must have begun work on it as soon as he had finished his translation of *Acts.* The book was undertaken at the request of the Church Missionary Society of the Church of England. Source material was reports from workers, both English and native, in the various foreign mission field These Dr. Phillips studied carefully; he th used them topically. The entire book cente around the thought of the Cross of Chr and the reflected cross of the Christian l as it manifests itself in the lives of the m sionaries. It is the Cross they preach; adjusting themselves to the conditions their lives, they bear a cross. Sometimes th are tempted to dodge the Cross. And so o Let it be stated that these are not "ca histories." In each chapter, the thought developed by reference to a great many i stances. In other words, the same individu may appear in a number of chapters.

The reviewer considers this a splend book. It will prove to be interesting and wor while to read it and Phillips translation *Acts* together. O. G. M.

College Studies Itself

INTEGRATION IN THE CHRISTIAN LI ERAL ARTS COLLEGE Howard Hon editor. St. Olaf College Press, Nort field, Minn., $2.75.

With a precise but somewhat forbiddi title, this is an extremely valuable volun issued last spring by members of the S Olaf College faculty under the editorship Dr. Howard Hong. As readers of LUTHER HERALD, we are all interested in every pha of the life of our Evangelical Luther Church. As those who help to pay the financi price required to carry on a heavy progra of higher Christian education, we enjoy di covering what our colleges really are. W also enjoy thinking about what those colleg can become, under God, the better to ser our Lord and His Church in our age.

What Dr. Hong and his committee ha given us is not pablum. To pursue the figu our intellectual bridgework might break dow if we try to chew this book too fast. T author's problem is the problem of all us who love our schools and depend upo them for a constant and creative surge Christian life and thought: how may a Chri tian liberal arts college accomplish its Go given task in the best possible way? How m we be more certain, in our educational mi sion, of producing men and women inte lectually set free in Christ?

The book has three parts. First there is historical study—far more than a sketc summary—of the ways that education h been defined, understood, and carried on i stitutionally from ancient times down to t present day. Part Two is a study of the rel tionship which has existed, and ought st to exist, between the Christian Church a

: kind of college in which "a liberal edu-ion" is seen as the goal. At this point : authors give us a stout, almost pug-cious defense of the liberal arts tradition education. What is our task? To form the tellect, thereby setting it free. The objec-ns which are commonly set forth to such theory of education are stated and then futed: It is snobbish; it is unbalanced; it nores vocational preparation; it is pluto-atic; it tends to exclude moral and spiritual ctors in its stress upon the intellect; it is stract and unreal. Worst of all, say its tractors, a "liberal" education too frequently es not deliver the "liberation" it promises. ays the St. Olaf committee, your charges ist don't stand up. The educational vehicle ost capable of bearing the Christian faith and will remain the liberal arts college. The book is more than a stuffy educational ackscratching. It is a Christian college looking t itself; and at the heart of this necessary lf-examination is Christ: "In its concern for he student as a person, the Christian college vill not neglect the true liberation of the erson through faith in Christ."

GERHARD L. BELGUM
Luther College
Decorah, Iowa

A New Bible "Atlas"

RAND MCNALLY BIBLE ATLAS Edited by Emil G. Kraeling. Rand McNally and Company, text and index—487 pages, colored maps—40 pages. $8.95.

Although this book is called an "atlas," less than ten per cent of its content is given over to maps. The rest is a sort of "Bible history" written by the editor. As to the 22 maps, they are superb, the finest I have seen. If it is true, as the editor says in his "Author's Foreword," that "the book exists for the maps," anyone will say that it is a good book, a useful book.

Concerning the text material, I am not quite so certain. There is a tremendous amount of useful material, and the illustrations really illustrate. Preachers, church school teachers, and serious Bible students will find it a gold mine of information. It should, however, be used with a certain amount of discrimination. One gets the feeling that the editor does not consider the Bible God's inspired word in quite the sense most of us do. Too many things become legends and traditions to suit the evangelical Christian. If one bears that in mind, however, he can get a great deal of good out of the *Bible Atlas*. In addition, from the viewpoint of book manufacture, it is one of the most beautiful books I have seen.

O. G. M.

This Enchanting Land

IN THE GRAY RAIN Hazel Severson McCartney. Harpers, $3.75, 246 pp.

This little book is a beautiful story, lovingly written by a missionary to the Japanese people. The chapter titles together with the one line poetry give a glimpse into the detailed story woven about a housemaid whose courageous Christian life is a wonderful witness for Christ in a heathen land. The author's description of this enchanting land with its unique customs, so foreign to the western mind, gives accurate knowledge to the reader. The imperfect English in the dialogue at times seems tiresome, yet the author has used this also to show the thinking of the oriental mind. The chapters are sketches, some of which could be used out of context in church activity programming to acquaint people with life in Japan. Yet once begun the reader will want to finish the book, for it is delightful and easy reading.

CLEONE TANG
Missionary to Japan

Any books reviewed on these pages may be ordered from Augsburg Publishing House, 426 S. 5th St., Minneapolis 15, Minnesota.

Correspondence

NOR FADE AWAY

►"The Rev. Dr. H. A. Stub, dean of Seattle ministers in continuous service to one congregation . . . will conclude more than 53 years as pastor—the longest ministry ever held in Seattle and one of the longest in continuous service in the country"—Seattle Post-Intelligencer.

I have known this soldier of the Cross for forty years. It was he who directed our steps and laid our course when we, two pastors and their wives, were sent as missionaries to the Eskimo Mission in Teller and Igloo. It was he who won our hearts for Seattle, for the West Coast, and most of all for Alaska and for the people we were to minister to.

He met us when we came, said goodbye when the S.S. Umatilla left the dock in Puget Sound, and befriended and entertained us during our two week stay there. It was undoubtedly an unintended "briefing," but his constant interest in us and his personal attendance to all details made it of immense importance to us. And it continued through the four years we spent in the Frozen North. His warm letters seemed like the benign Chinook Winds every time they came; he never allowed us to think we were left alone or forgotten. . . .

And my knowledge of his leadership in Seattle is strengthened by the testimony of his work wherever he could lend a helping hand. In his own parish first, then in civic and community direction. He has been prominent in state and civic affairs, young people's activities, synodical and general religious affairs and in the cultural, economic, educational, and social fields. He has won national and international recognition, including being knighted in 1947 by King Haakon VII of Norway for his outstanding contribution to the Norwegian people of Seattle.

Thank you, Dr. Stub, for valiant leadership and for the strength you gave to me and thousands besides me. Out here where they boast of the great domain made by empire builders, you saw to it that under God you would make it a spiritual empire too, and so it is. Hosts of people throughout this environment somewhat sadly realize the passing of the years, and that men must come and men must go, but also know that influence such as yours will never fade away.

C. K. MALMIN
Pacific Lutheran College
Parkland, Wash.

THE NEW LOOK

►As a LUTHERAN HERALD reader may I express one individual's approval of the "new look" in the format. The new type for captions, the editorial page, etc., are excellent—and being one who has always enjoyed the *content* of the HERALD, I feel these recent changes make it even more readable.

MRS. S. O. TOSTENGARD

Meditations for the Family Altar

J. R. Hestene

TOWARD QUINQUAGESIMA SUNDAY

The Epistle: Ephesians 5:25-27 **The Gospel: Luke 18:31-4**

Monday, February 25
JUST LOOKING ALIVE?
Read I Peter 3:18-22

Being put to death in the flesh but made alive in the spirit.

"Look alive, there!" Half in scolding and half in encouragement, that's what we call out from the bench to those who are playing the game. Perhaps they are sluggish, or not trying too hard. The charge is to fight harder, to put all the muscles into play. "Look alive!"

But looking alive has another meaning, too. It is a matter of appearance. "Is he dead or is he alive?" we ask. And we think we have reasons for believing he is alive. He breathes, maybe, or moves. He may even be walking!

But appearances and reality do not always agree. When you are truly alive you have been made alive in the spirit. You have been killed in the flesh—your sin and unrighteousness have been destroyed in their power. But you have been made alive in Christ Jesus.

Christians don't merely look alive; they *are* alive. Christ has set them walking in the way of righteousness, peace, and hope.

Tuesday, February 26
SIGNALS
Read Matthew 3:13-17

Then came Jesus from Galilee to the Jordan to John, to be baptized by him.

This was a signal for the start of the ministry that has blessed the world. It was at the beginning of the road of hardship that led Jesus to the cross on Calvary. When the baptism was done, it was an announcement that here was the One who was now ready to set out upon the mission of love to bring salvation to sinners.

Our baptism also is a signal. It tells Satan that here is a child of God. It is no longer his to do with as he pleases. This is God's own child and in its defense God promises to stand. Our baptism is a signal for the start of a special kind of life. Not the easiest kind, indeed. It cannot be carefree and careless in the sense that belongs to those who have no baptism. It is the kind of life that is lived with God. It is a demanding life, asking all my love and devotion and dedication to God's will. Our baptism is a signal to rejoice. And we will by our lives sing praises to His Name!

Wednesday, February 27
AS CHRIST LOVED
Read Ephesians 5:25-27

As Christ loved the church and gav himself up for her.

It all starts at that point: as Chris did, as Christ loved. What He did was s overwhelming that men have not finishe talking about it, and how He loved wa so great that there is no way we wit words can put a boundary around i Christ did love the Church and give Him self up for it.

Paul calls for husbands to love thei wives, and all who live in the same hous to be loving and kind to one another, a Christ loved. There's the example w must carry over and apply to all of ou living. "What would Christ do?" That' a fair question to ask. When we know what the response of the Spirit may be and what it whispers in our hearts, w should meet situations in that way.

Christ has made me clean not that I should be unclean in my relationships with others. In a certain sense the cleanliness that I have should show in the love I have. When I am sanctified it gets into every nook and cranny of my life.

Thursday, February 28
HE CAME TO SERVE
Read Mark 10:35-45

"For the Son of man also came not to be served but to serve, and to give his life as a ransom for many."

When you think through the Gospel story you cannot enumerate many times when acts of service were done for Jesus. That does not mean that nothing was done for Him. But the emphasis is on the work that Jesus did for mankind. He was always at work teaching, healing, showing mercy. And, of course, at the end of His life came the supreme act of love. It was a perfect act of service. In all His life Jesus was not here to be served, but to serve. By this dedication He became the Savior of the world. Because of His service we glorify Him.

This is the route to glory. Not that we make up our minds ahead of time that this is what we are going to do to become great! We serve our fellowmen for another reason. Christ has served us and we can do no less than be Christlike in our getting along. It's the spirit of service that Christ blesses and uses to His glory.

Friday, March 1
WHO ARE THEY?
Read Isaiah 53:1-7

Who has believed what we have heard? And to whom has the arm of the Lord been revealed?

Are there those who have believed this wonderful story of love? Are there those who rely on the strength of the arm of the Lord? Indeed! Countless numbers have believed and know. But who are they? Perhaps you know many of them living today, or who have passed away in your lifetime. But that is not what we mean. Let's put it this way: They are people who have been led to hear because what they heard answered their needs. They are people who found out that they were so weak that they needed to rely on the strength of the Lord.

It will always be the same, as strange as it may seem. Because, consider whom they believe in. Jesus was despised and rejected. "He had no form or comeliness that we should look at him, and no beauty that we should desire him." You are a fool to believe in Him and depend on Him for salvation, says the world. But led of the Spirit, the ransomed believe.

Saturday, March 2
HE WAS CLEAR
Read John 1:29-34

And John bore witness . . .

John was an excellent witness to Jesus. He pointed to Him. There was no mistake there. He was pointing to Jesus when he said, "Behold, the Lamb of God, who takes away the sin of the world!" John wanted to be perfectly clear about it. He wanted that others should be as sure of it as he was. "I have seen," he says, "and have borne witness that this is the Son of God."

How good it is to be sure! Then you have a story to tell. You can't unless the story has happened to you. But when it has, then be sure to be clear about your witness. Make things agree. There was a man, for instance, who was very generous with his money for the Lord's work. This would have been a good testimony to the power of the Savior except that the man was morally corrupt. He was guilty of gross sins. Perhaps his giving was a cover-up.

Dear God, bring to me the truth of Thy salvation in Christ, and give me grace to witness to Thy love and mercy. Amen.

THE CHURCH in Today's World

enounce Segregation

Protestant clergymen in two southern ates have spoken out clearly against e policies of their state governments racial segregation.

In Richmond, Va., the Ministers' ssociation of that city adopted a Statement of Conviction on Race" hich criticizes Gov. Thomas B. Stan- and the legislature for "their ex- edingly inept handling of the current cial situation."

The statement declares that the overnment officials have forced their n solution to problems without due nsideration of either the moral r ligious teachings involved. The min- ters are quoted as saying, "The legis- ture has taken long strides toward vindictive, dictatorial way of govern- ent, foreign to our traditions and uaranteeing years of tension if not agedy among the citizens of Vir- inia."

The statement is designed as a credo round which Virginians who oppose ne governor's no-integration plan and ne anti-colored bills may rally.

Meanwhile the 250-member Minis- rs' Association in Memphis, Tenn. enounced three proposed state laws s "definite threats to freedom" in its ate. The association in its declaration ated that all three bills are directed gainst the National Association for ne Advancement of Colored People, nd are contrary to Christian teaching.

How Help Alcoholics?

Eighty Protestant ministers from everal Midwest states were told to uit moralizing over the alcoholism roblem until they demonstrate their willingness to help." They attended a two-day seminar on alcoholism at the famed Keeley Institute in Dwight, Ill.

The speaker, Dr. Russell Dicks, editor of the magazine, "Religion and Health" and professor at Duke Divinity School, estimated that there are nearly 5,000,000 alcoholics in the United States. He added that from eight to 12 million other persons are affected either directly or indirectly by the alcoholism problem. He also said that alcoholism is now outranked only by heart disease and cancer as the nation's leading killer.

Dr. Dicks said pastors should know where there are hospitals equipped to treat alcoholics and that "joint therapy" should be applied to the problem by physicians, psychiatrists, social workers, Alcoholics Anonymous, and the clergy.

Hungarian Church Snagged

Churches of all denominations in Hungary are running into snags in the reorganization which began with the October revolt.

The main issue at stake in the re-established Cis-Tiscian district of the Hungarian Reformed Church is who should be named bishop. It has even been suggested that the bishopric be abolished in favor of the office of moderator. The Hungarian Reformed Church is the only Reformed body in the world that retains the episcopal title.

The new district has increased to five the number of the Reformed bishoprics in the country. Its revival accompanied other changes in the Church in the wake of the October revolt which led to the ouster of high-ranking officials accused of being "tools" of the former Communist regime.

A majority of the parishes in the district are opposed to the restoration of Bishop Andor Enyedy, who resigned in 1952 because of attempts by pro-regime churchmen to seize control of the Church, and is now, at 66, pastor of a church in Miskolc, northern Hungary.

They have asked for a younger man, and indicated a preference for Dr.

GOING TO CHURCH IN PAKISTAN—Pakistinians leave a Protestant Church in Lahore, Pakistan after Sunday services. The attractive mud-built church is located next to the village well (left). There are an estimated 300,000 Protestants in Pakistan which has a population of 77,000,000, nearly all of whom are Moslems.

RNS Photo

On both sides of the Atlantic, Lutheran resettlement officers aid Hungarian escapees to find a new home, a new job, a new life. Above, Miss Gertrude Sovik in Austria hands a piece of candy to Johnny Wunder, a Hungarian refugee child sponsored by the Lutheran World Federation for resettlement in America with his parents. With him and his parents is another family waiting at the Vienna airport for their plane's departure. Below, The Rev. Julius Strathmary, pastor of St. John's Lutheran Church in Mohton, Pa., who speaks Hungarian, interviews two young refugees at the Lutheran Refugee Service headquarters at Camp Kilmer, N. J.

Sandor Konez, 42-year-old professor at the Reformed College in Saraspatak.

Meanwhile, a group of pastors and professors sent a memorandum to Bishop Elemer Gyory, Acting President of the General Synod, urging the abolition of the Bishop's office and the inauguration of a moderatorship similar to that in some Reformed bodies abroad. A similar proposal was made earlier by a group of Hungarian pastors who had done postgraduate work in France and Scotland.

At the same time pressures from the new Hungarian government are being felt in all churches of the country. An order has just been issued stating that only children who were enrolled for religious instruction prior to the October revolt may receive such training in the nation's schools.

The announcement was made by Commissioner for Education Albert Konya at a conference in Budapest attended by school officials from all parts of Hungary.

At the same time, he denounced th teaching of religion in the schools b cause it curbs the children's "dem cratic outlook and development." "F that reason," he added, "the gover ment must see that children are ed cated in the socialist (Communis spirit."

In his talk to the school officia Mr. Konya stated that the gover ment's move had been made necessa because "reactionary forces have be using religious classes for propagand purposes," and children not attendi the classes were being "persecuted."

The commissioner later told a new conference in Budapest that the gover ment has taken the action to resto "peace and order" in the schools, e pecially in view of recent stude demonstrations commemorating th outbreak of the October revolution.

Names in the News

• Dr. Kenneth Scott Latourette o New Haven, Conn. has been re-electe president of the Japan Internationa Christian University Foundation, th board which coordinates the work o the 14 U.S. denominations which spo sor the college.

• Everett G. Mitchell of Wheato Ill., veteran radio and television far commentator, was elected president o the Lutheran Laymen's Movement fo Stewardship of the United Luthera Church in America at the bienni meeting of its executive committee.

• The Rev. Andrew B. Loo, PH.D personal pastor of Generalissimo an Madame Chiang Kai-shek, is in th United States on the first leg of round-the-world speaking tour for th Pocket Testament League.

• Paul Friggens of Washington, D C. has been named as executive edito of "Together," new popular-type, mas circulation Methodist monthly mag zine. Until recently he was executiv editor of *Town Journal* in Washingto

• The Rev. Theodore Althof, pasto of Trinity Lutheran Church in Colum bus, Neb., has been named senior rep resentative for Austria by the Depar ment of World Service of the Luthera World Federation. He replaces the Re Theodore Hartig who returns to th United States this spring.

WR to Egypt, Hungary

Shipments of substantial gifts of thing and food to war victims in th Egypt and Austria were anunced by Lutheran World Relief this ek.

Food and clothing valued in excess $200,000 plus a cash gift of $5,000 ill be sent to Egyptian war victims. WR will ship 200,000 pounds of othing and two carloads of corn syrup distribution by its designated repretatives to refugees in Port Said. pwards of 40,000 refugees are esnated to be living there now, and veral thousand others are reported oving back into the area.

The $5,000 cash gift will be used r the purchase of kits containing oking utensils and small portable ves in line with request from relief ficials working there. The shipment the first to Egypt by the U.S. agency, hich serves as the material aid wing the National Lutheran Council.

Meanwhile a shipment of 785,444 unds of food and clothing valued $243,156 was sent to Austria by utheran World Relief, with most of e supplies destined for distribution ong the Hungarian refugees there.

According to Bernard A. Confer, ecutive secretary of the material aid gency, the shipment included 354,266 ounds of used clothing, bedding and oes, 187,200 pounds of governmentonated cheese, and 243,978 pounds f food and new clothing purchased by WR.

Missouri Studies Self

The Lutheran Church—Missouri ynod has organized a 13-man survey commission which will make a thorough-going study of the organizational nd management aspects of the Synod.

The group will study the organization, function, and administrative procedure of the boards, departments, offices, and committees of the two million-member church body; problems in coordination between the groups; financial operations; organization and procedures of synodical conventions; coordination of synodical and district, or regional activities; and the organization and work of the auxiliary agencies of the synod, and their relationship to the synod.

Subcommittees will first survey the work of the mission, parish education, higher education, and synodical services groupings.

NLC Officers Renamed

All officers of the National Lutheran Council were re-elected at the 39th annual meeting in Atlantic City, N. J.

Dr. F. Eppling Reinartz was named to his second one-year term as president. He is secretary of the United Lutheran Church in America, a post he has held for ten years. Chosen as vice president was Dr. Norman A. Menter of Berkley, Mich., first vice president of the American Lutheran Church and president of its Michigan District.

Dr. Raymond M. Olson of Minneapolis, stewardship director of the Evangelical Lutheran Church, was re-elected secretary, and Fred C. Eggerstedt of New York, ULCA layman and a former vice president of the Chase National Bank, was again named treasurer.

Discuss Church Acoustics

Ray Berry of New York city, editor of the American Organist Magazine and Consultant on Acoustics for the American Guild of Organists, will speak on the subject of church acoustics at the Twin City Choirmasters' meeting on Saturday, March 2, at the Prudential Insurance Building, Minneapolis. Mr. Berry will lecture and show slides at the 3 P.M. session and be moderator of a discussion on acoustics at 8 P.M. Pastors and laymen interested in church acoustical planning are especially invited.

Columbus Dispatch Photo

NEW EDUCATION BOARD—These men representing the eight synods of the National Lutheran Council are directors of the new long range parish education program (see Lutheran Herald, Feb. 5). Left to right, seated, the Rev. Edward W. Nervig, Aberdeen, S. Dak., vice chairman; and Dr. Walter B. Freed, Washington, D. C., chairman; and standing, Dr. A. C. Streng, Seguin, Texas, secretary; Harold U. Landis, Lebanon, Pa., treasurer; the Rev. Frank Bonander, Worthington, Minn.; the Rev. Marvin Raymond, Galesburg, Ill.; Dr. Martin Heinecken, Philadelphia, Pa.; and the Rev. James Olsen, Lincoln, Neb.; all executive committee members.

Twenty Years of Social Security

Twenty years ago only one worker in ten was covered by any retirement system and only one in twenty by any public retirement program. Today about nine out of every ten people who work for a living will benefit under Social Security. Nine out of ten mothers and children are protected in case of the death of the bread-winner of the family. In this twentieth year of its operation, Social Security protects about 69 million persons. Beginning in 1955, more than 70 million people were insured under the law. Monthly payments in terms of benefits were being paid to seven and one half million persons. In short, our nation is committed to Social Security in a large way.

But is Social Security really security? When the time comes, will Uncle Sam be able to pay off? Will not higher and higher taxes be imposed until mounting expense destroys the whole plan? The answer can be summed up in the simple statement that Social Security is as safe as the United States government is safe. The government has every right to increase costs as need arises, but we need have no fear for Social Security so long as our government continues stable and operative.

Do you have doubts or questions? Write for detailed information which is available. Write to the U.S. Department of Health, Education and Welfare, Social Security Administration, Washington, D. C. Ask for these pamphlets: "Twenty Years of Social Security," "Facts About the Federal Old-Age and Survivors Insurance Trust Fund," "Facts for Those Who Are Disabled."

The Troubled Southwest

Drought-stricken areas of the Southwest have been visited recently by President Eisenhower. From a personal and first hand observation (I am in the same area engaged in several Evangelism programs), I can report that the people living in these stricken states are deeply grateful for the Presidential concern. The President has responded to the call of need in person, and he has given farmers, ranchers, and home builders of the troubled Southwest the assurance that their government is concerned about them and that strong efforts will be put forth to protect them in this emergency. Interestingly enough, President Eisenhower's arrival in Arizona was accompanied by a nice rain which, we are told, was worth many millions to farmers in the state.

The President has outlined the administration's long range program calling for an initial $76,000,000 relief fund, together with other immediate plans calling for the use of surplus supplies of grain, oil cake, and other kinds of cattle food now stored in the Middle States. These will be shipped into stricken areas at a cost price. The President's willingness to come at a time when so many important matters engross his attention and his eagerness to help have created a fine and friendly feeling indeed.

The present drought, covering a 1,000 mile span in 15 states, is said to be the worst experienced in these arid lands in the 77 years since settlers first came. Two million acres of farm land have been badly damaged by wind erosion, and 29,000,000 more are affected in greater or lesser degree. Only long-range planning, skillful engineering, and vast resources can ever solve the immense problem which confronts our nation here.

The Problem of Spiritual Drought

Spiritual drought in the great Southwest is not as apparent as physical, but it also constitutes a real problem.

The Lutheran Church is not remiss in her efforts to remedy the situation. Ten years ago in Phoenix, Arizona, there was but one National Lutheran Council church. Today there are 19, sponsored by ULCA, ALC, ELC, and Augustana. All are active and growing. They are served by consecrated pastors and are working cooperatively in programs of evangelism. In our recent visit we were pleased to note the presence of Pastor Ross Hidy, Area Director of Evangelism for the ULC Dr. Hellman, President of the Ca fornia District of the ALC; Dr. Seg hammer, President of the Califor District of Augustana; Pastor Conr Thompson, who heads the ELC eva gelism program. All were engaged a joint effort, visibly demonstrating t fact that in unity there is strength a that the spiritual drought of the nati is only going to be met when— gether—we face the problem and go work.

It would not be fair to speak of go work done in the great Southwe without calling attention to the effo of Wisconsin Synod pastors who earlier years planted mission cong gations here among the whites a who did splendid work among t Apache Indians. This work continu to bear fruit. We are told that y may meet a wild and warlike lookin Indian out somewhere in the des who cannot speak English at all b who will become your dear frien your faithful guide and helper, if y but whisper in his ear the mag words: "I am a Wisconsin Synod L theran!"

IF You Would Live a Hundred Years

There are approximately 4,475 pe sons in the United States who, accor ing to present census reports, are 1 years old or older. About one pers in every 37,000 reaches the centenari mark.

The Social Security Administrati has carefully studied the life-history 61 of these people, trying to ascerta the reasons why they have manag to outlive their fellows. Answers a so varied that no real conclusion c be drawn. One woman, still stron and spry after her first 100 years, a tributes her long life to the fact th she has always had plenty of har work, plenty of rest and "a bottle beer every day." Another woman, se eral times married, attributes her lon life to happy domestic conditions. Ot ers, men as well as women, descri special interests that have claimed the

ergies and given zest and meaning the daily routine. If any conclusion to be drawn at all, the most reasonle one appears to be that length of e is most commonly associated with eful activity, plain living with not o much of ease, luxury, and indulnce.

For Christian people such a conclusion will not conflict with their belief that "our times are in God's hands" and that length of life is more a matter of His choosing than it is of our human planning. Whether long or short, it will always be good to be busy, to live temperately, and to cherish the assurance that "God will take care of you."

Within the ELC

Children's Chapel" Log

The following is a program log stations now carrying "Children's hapel" (as of February 9), part of e Sunday school at Home program of e ELC Department of Parish Educaon (see picture and caption).

CITY	STATION	DIAL	TIME
ecorah	KWLC	1240 Sat.	10:00 am
loquet	WKLK	1230 Sat.	9:15 am
orthfield	WCAL	770 Sat.	8:45 am
. Cloud	KFAM	1450 Sat.	8:45 am
reat Falls	KXLK	1400 Sat.	10:30 am
smarck	KFYR	550 Sat.	11:15 am
lobridge	KOLY	1300 Sat.	10:15 am
ortage	WPDR	1350 Sun.	8:30 am
urgeon Bay	WDOR	910 Sat.	11:15 am
etchikan	KTKN	930 Sat.	9:30 am
askatoon	CFQC	600 Sat.	10:15 am

Theology Conclave Set

Speakers and dates for St. Olaf Colge's Summer Theological Conference were announced this week. This third nnual affair will be held July 22-26 n the college campus at Northfield with the following leaders: Bishop Hanns Lilje of Hannover, Germany, resident of the Lutheran World Fedration; Bishop Gerald Kennedy of Los Angeles, eminent Methodist author and ecturer; and Dr. Warren Quanbeck, rofessor of New Testament and Sysematic Theology at Luther Seminary. Dr. Harold Ditmanson of the St. Olaf faculty is chairman of the conference.

The institute is designed to meet the need expressed by many pastors for a combined approach to Biblical, theological, and homiletical studies. By bringing pastors and lecturers together in the atmosphere of the college campus, the conference aims at making a worth-while contribution to the intellectual and spiritual growth of Christian leaders in the Midwest area.

Advance registration for the conference may be made with Dr. Harold Ditmanson, St. Olaf College, Northfield, Minn.

Ebenezer Infirmary Discussed

At its 39th annual meeting on Jan. 18, the Ebenezer Home Society of Minneapolis discussed plans for a new infirmary. This is the next project to be undertaken by the Home.

Bible Camps Organize

A move to make Bible camping more effective in the ELC was taken last month when a national Bible Camp Association was formed by lay and clergy delegates from 32 Bible camp corporations and the 118 circuits of the ELC.

The association will represent camps caring for 22,000 youths of high school age annually, as well as several "family camps" conducted in different parts of the country. The purpose of the organization is to act as a clearing house for programming, staffing and managing camps, providing camping materials, and exchanging ideas on camping procedure.

The Rev. David Preus of Vermillion, S. Dak. was elected president of the association.

Photo by Rolf Hofstad

BACK ON THE AIR—"Children's Chapel," the radio arm of "Sunday School at Home" is back on the air after a three year absence. It is currently being carried each week by 11 stations in 6 states, Alaska and Canada. Paul Borge of Omaha, Neb., the announcer of the program, is here describing to four of his young listeners how the program is broadcast. Sponsored by the Department of Christian Education of the ELC, Sunday School at Home also reaches 1,500 youngsters by mail who receive weekly lessons from one of the three offices maintained by the department. Sample audition tapes of "Children's Chapel" are available for radio stations interested in carrying the new series.

People

Thirty-eight TV stations in 25 states are currently carrying the "Man to Man" program featuring **Dr. Alvin Rogness,** president of Luther Seminary. Local newspaper TV listings should be consulted for the time of the telecast in each area. Most bookings of the 13 programs will conclude by June.

The Rev. Harold E. Everson, who recently accepted a call from the Home Mission board to Commack, Long Island, New York, has found it necessary because of illness in his family to ask to be released from this call. He has now accepted a new call from his former parish, Lands and Minneola Churches in Zumbrota, Minn.

The Rev. M. J. K. Fuhr has resigned as assistant pastor at Phinney Ridge Church, Seattle, Wash. to accept the call to be pastor of First Church, Ketchikan, Alaska.

The Rev. Edwin Bersagel, Hannaford, N. Dak., has accepted the call to be senior pastor of the Dell Rapids, S. Dak. Parish. **The Rev. A. Elmer Moe,** who has been serving as interim pastor of the Dell Rapids churches, has accepted the call to be assistant pastor in this same parish.

The Rev. and Mrs. O. C. Brenna were honored with a farewell party by Immanuel Church, Minneapolis on January 20. Pastor Brenna has served as interim pastor at Immanuel.

The Rev. L. J. Inglebret was installed on January 20 as the pastor of Porter Church, Porter, Minn.

Speaker at Spiritual Emphasis Week on the campus of Wartburg College, Waverly, Iowa this month was **Dr. Harold Ditmanson,** professor of religion at St. Olaf College.

Henry H. Mork, resident of Seattle, Wash. for 50 years, died on Dec. 7, 1956, at the age of 73. He was employed as a police officer in Seattle for 37 years, most of that time as Juvenile officer. Mr. Mork was a pioneer member of Denny Park Lutheran Church in Seattle, and served on the Board of Deacons and its Building Committee. He is survived by his wife, two sons, and two grandchildren.

Churches

Eau Claire, Wis.—Our Savior's Church has purchased a two and one-half acre tract of land on the east side of Eau Claire as the future site of its new church. Present facilities are inadequate for both worship and educational purposes, and the present church is located only two blocks from Grace and First Churches, both large ELC congregations. The Rev. Ronald M. Jensen is pastor of Our Savior's.

Austin, Minn.—St. Olaf Church voted at its annual meeting to add three members to its church staff: a youth director, a foreign missiona and another secretary. The church present has three pastors, an inte and a church secretary on its sta The Rev. Arthur L. Swenson is sen pastor.

Burlington, Wash.—Full support a missionary family in Japan was vot at the annual meeting of the Burlin ton Church, the Rev. E. Silas T vend, pastor. The Rev. and Mrs. G len Gilbertson and family of Nago Japan, will be the missionaries sp sored by this congregation.

Correspondence Notes for Spring . . .

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FOR SALE

Farms

440 acre farm near New Rockford, N. Dak. 260 acres under cultivation; balance in pasture and hay. 4 room house; REA; RFD; ¼ oil and mineral right on 360 acres. $30 per acre. 29% down. Balance on terms. 500-1A

Modern 50 acre irrigated, dairy farm near Madras, Oregon. Price: $35,000. $18,000 down. Balance: $350 per month. Includes 15 head dairy cows and equipment. Daily income from $80 to $100. 500-2A

115 acres close to town and on tar hw Modern, good bldgs. 2 large Luth. Church in town. Located in N. Minn. Price: $12,00 Can be purchased on contract. 500-3

120 acres, all modern farm with very go bldgs, good soil; selling price: $12,000. C be bought on contract; in N. Minn. 500-4

160 acre with 106 acres open. Very goo modern bldgs; good level land. Selling pric $18,000. Located in Northern Minn. 500-5

200 acres with 110 open. All modern bldg with 4 bedroom house. Good soil. $20,00 N. Minn. 500-6

165 acre farm in Glenville, Minn. are Productive; water system. Can be had contract. 500-7

160 acre farm near Northwood, Ia. Ou standing improvements. Can be had on co tract. 500-8

160 acre farm near Northwood, Ia. Ve nice home, water system. 500-9

214 acre farm near Northwood, Ia. Moder all tillable. 500-10

309 acre farm in northern Ia. Productiv school bus by door; 3 mi. from Luth. churc 500-11

120 acre near Grafton, Ia. All tillable. In provements outstanding. 1 mi. from Luther church. 500-12

40 acre farm in northern Ia. All tillabl

route and school bus by door. Can be on contract. 500-13A

5 acre farm near Northwood, Ia. School by door. ½ tillable. 500-14A

3 acre farm near Northwood, Ia. 1 mile Lutheran church. Completely modern. be had on contract. 500-15A

2 acre farm in N. Ia. Fair buildings. 500-16A

acre farm near Northwood, Ia. Very nice gs. 500-17A

0 acre farm near Mona, Ia. Near Lutheran rch. Mail route and school bus by door. 500-18A

8 acre NW of Northwood, Ia. 3 bedroom se, attached double garage. Other build- good. Can be had on contract. 500-19A

½ acres acreage north of Northwood, Ia. edroom house, gas heat. 500-20A

0 acre well improved farm near London, n. All tillable. 500-21A

0 acres near St. Ansgar, Ia. Good fences on main road. 500-22A

omes

lice small house in town in northern Ia. 500-23B

Completely remodeled, 4 bedroom house in th Ia. New dble. garage attached. 500-24B

small bungalow, 2 bedroom house in thern Ia. 500-25B

story home in town in northern Iowa. w garage attached. 500-26B

story completely remodeled home, utility m and garage attached. In Northwood, Ia. 500-27B

1½ story home in N. Iowa town. Dble. age. 500-28B

arge home in northern Ia. town. Can be l on contract. 500-29B

Small home located in north edge of North- od, Ia. Can be had on contract. 500-30B

3 bedroom, 2 story home in Northwood, All insulated and has wall to wall carpet, eboard heat, new kitchen and bath. Near urch. Would make excellent retirement me. 500-31B

sinesses

Grocery store and meat market for sale. ly complete meat market in town. 2 nths gross income can pay for the place. cated in SW Wis. 500-32C

Small boat yard—sales and service boats. ve area on water with excellent facilities very low investment. Harbor has been signated by army as best harbor. Located NW Mich. 500-33C

Gas station for sale in eastern S. Dak. ilding can be sold or leased. Good Luther- community. Priced reasonably. 500-34C

Small restaurant in town in northern Ia. tstanding business. 500-35C

Grocery business in County Seat town in rthern Ia. Good location. 500-36C

IHC Implement business in northern Ia. wn. 500-37C

Large commercial building in northern Ia. wn. Suitable for large business; outstanding rking facilities. 500-38C

Blacksmith, welding shop in Iowa town. 0x70 double wall, brick and tile bldg.; well uipped with blacksmith tools for all gen- al repair. 500-39C

FOR RENT

lomes

1 room for rent in N. Minneapolis. Close busline. Has kitchen privileges. Prefer meone who would like to help with house- ork for room. Could have another job also. 500-40B

Sleeping room for rent; furnished in maple; for 1 or 2 men. Girl would be considered. Located on Bryn Mawr busline. 10 min. to loop. 500-41B

Modern cabin accommodating 6 to 7—adjoining Minne-Wa-Kan Bible Camp. Located on Lake Andrusia. 15 mi. east of Bemidji, Minn. Available June and July. 500-42B

Modern housekeeping cabins, at a quiet family resort in Cass County, Minn. Scenic, restful. Cabins have elec. refrigerators, screened porches, freezer service, playground facilities, meals by reservation. Operated by a Lutheran couple. 500-43B

HELP WANTED

Wanted a responsible lady for companionship to elderly lady. Also to do housework in a strictly modern home in S. Minn. town. Private room. 500-44F

Wanted a Lutheran kindergarten teacher for ELC Day School Kindergarten in NW Minn. Should be experienced and interested in church work. Full day of teaching. 500-45F

Experienced farm couple to work on farm in heart of Red River Valley in N. Minn. Separate house, husband to do various types of farm work and should be familiar with machinery. Wife to do housework by the hour. References. 500-46G

Needed a Lutheran Caseworker in a Lutheran Service Agency in Colorado. Master's degree in social work required. Agency operates an adoption program. 500-47G

Barber wanted in northeastern N. Dak. town in large trade area. Barber equipment available. ELC church in town. 500-48G

An opening for a parish worker in a 5 yr. old southern Calif. congregation. Pleasant working conditions with a congenial staff. Work consists primarily of youth work and visitation; no office work involved. Applicant must have car or plan to purchase one. 500-49F

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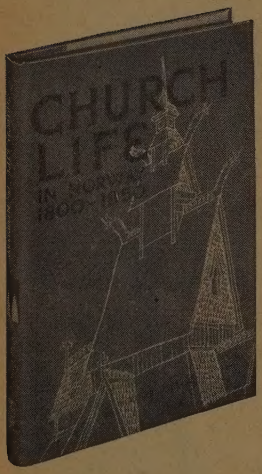

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from the PREFACE
Herman A. Preus, Ph.D., Professor of New Testame Symbolics, and Liturgics, Luther Theological Se nary, St. Paul, Minnesota

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